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THE LIFE AND TIMES OF THE CHRIST, BASED ON LUKE.

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED,

YALE UNIVERSITY.

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STUDIES XXV. AND XXVI.—THE FINAL BREAK WITH THE PHARISEES. LUKE 11: 37-12: 12.

Remark.—It is desirable that in beginning each “study” the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

§ 1. Chapter 11: 37-41.

1. May not the subject be stated as *Jesus at dinner with a Pharisee?*
2. Words or phrases calling for attention are: (1) *asketh* (11: 37), either from (a) curiosity, or (b) a desire to entrap him, or (c) real interest in his teaching; (2) *marveled* (11: 38), either aloud or within himself; (3) *washed*, i. e. so as to avoid ceremonial defilement; (4) *ye Pharisees* (11: 39), either the many there present, or the sect represented in this one, his host; (5) *which are within* (11: 41), i. e. either (a) within the cup, ill-gotten gains, or (b) within the heart, the willing service, the mind; (6) *are clean*, i. e. either (a) “will become” clean, or (b) are clean according to your foolish and narrow ideas but not in reality.
3. A statement of the thought may be as follows: *Invited by a Pharisee Jesus dines with him and, to the wonder of the host that he had not first washed, he replied, You Pharisees cleanse the outside but not the inside. But God is the author of both and by giving out of your heart and soul for others, you make all your life clean.*
4. One important lesson here lies in Jesus’ preference of self-denying liberality to any outward service or gift.

§ 2. Chapter 11: 42-44.

1. Read and as a result of reading consider this subject: *The Pharisees denounced.*

2. The following important words and phrases are to be examined : (1) *tithe* (11 : 42), i. e. "give tithes of," cf. Deut. 14 : 22 ; (2) *judgment*, i. e. right living ; (3) *salutations* (11 : 43), betokening reverence ; (4) *tombs which appear not* (11 : 44), hidden graves, which on that account defile those who come close to them, cf. Numb. 19 : 16.
3. Study the following statement of the thought : *Alas for you Pharisees who tithe the smallest herbs but do not live rightly before man and God. You should do both things. Alas for you who love to be made much of, you who, like hidden graves, defile those who most admire you.*
4. Observe that here the danger of exalting outward observances at the expense of inward piety is suggested.

§ 3. Chapter 11 : 45-52.

1. Criticise the following statement of the subject : *The Lawyers denounced.*
2. (1) *lawyers* (11 : 45), (a) an official order as compared with the sect of the Pharisees (b) expounders and interpreters of the religious law ; (2) *burdens* (11 : 46), of legal observances in the oral law ; (3) *touch not* ; either (a) do not regard themselves bound to observe them, or (b) give no help to those whom they direct to observe them ; (4) *ye build*, etc., (11 : 47), consider the argument—"ye participate in and complete the work of your fathers ;" (5) *wisdom of God* (11 : 49), either (a) "God in his wisdom," or (b) in the Old Testament 2 Chron. 24 : 19 ; Prov. 1 : 23-26, or (c) Jesus in his divine character ; (6) *required of this generation* (11 : 50), how explain this ? (7) *key of knowledge* (11 : 52), either (a) knowledge of the Scriptures which is the key to life, or (b) the key of right interpretation of the Scriptures which opens the door to knowledge of them ; (8) *were entering*, i. e. "were expecting" or "were desiring" to enter.
3. The student may make a condensed statement of the thought.
4. A great religious teaching of the passage is found in (1) the failure of these religious leaders to illustrate or to believe in what they taught, and (2) the awful punishment of such sin.

§ 4. Chapter 11 : 53, 54.

1. After reading the passage consider the subject : *The Pharisees' Assault.*
2. Note these words and phrases : (1) *scribes* (11 : 53), seem to be synonymous with lawyers of v. 45 ; (2) *press upon*, etc., is there suggestion here of their purpose in asking him to dine ? (3) *to catch something* (11 : 54), to use it against him.
3. Consider the following condensation of the thought : *As he departed the Pharisees and Scribes crowded upon him with puzzling and malicious questions, that they might find in his answers material for accusing him.*
4. Let the student decide upon the religious lesson here.

§ 5. Chapter 12 : 1-12.

1. Read and note what is the subject : *Warnings and encouragements.*
2. The following words and phrases may be studied by the student : (1) *leaven* (12 : 1) ; (2) *hypocrisy* ; (3) *whatsoever ye have said* (12 : 3) ; (4) *fear him* (12 : 5) ; (5) *confess me* (12 : 8) ; (6) *against the Holy Spirit* (12 : 10).

3. A brief statement of the thought is suggested : *Before many, he says to his disciples, Beware of the essential hypocrisy of the Pharisees. It will come out and so will your hidden words. Do not fear such as they but him who has power to condemn the soul, yet God is your helper ; his all-embracing providence is yours. And as you acknowledge or deny me, so will I deal with you before the angels. The worst sin, however, is against the Holy Spirit. He will be your advocate when you are accused.*
4. The teaching of this section centers about the security and reward of the faithful servant of Jesus the Christ.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be mastered.

THE FINAL BREAK WITH THE PHARISEES.

- § 1. JESUS AT DINNER WITH A PHARISEE.
- § 2. THE PHARISEES DENOUNCED.
- § 3. THE LAWYERS DENOUNCED.
- § 4. THE PHARISEES' ASSAULT.
- § 5. WARNINGS AND ENCOURAGEMENTS.

- 2) **The Summary.** Study the following condensed statement of the passage : *Dining with a Pharisee, he defends his neglect of washing before meat and accuses the Pharisees of formalism, frivolity and corruption, as well as the lawyers of literalism, cruelty and misuse of knowledge—at which they press him with malicious questions. He finds the multitude gathering and tells his disciples to beware of the hypocrisy of the Pharisees which with all other things will be disclosed. None but one is to be feared, and God will protect them. They are to acknowledge Jesus openly if they would be owned by him in glory ; should they not, they will be forgiven if they have not blasphemed against the Holy Spirit, who will give them words of defense when they are accused.*

2. Observations upon the Material.

The following observations upon the verses studied are to be looked over carefully with a view to deciding as to their correctness.

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| <p>187) 11 : 38. Jesus omitted a customary religious form observed before eating.*</p> <p>188) 11 : 39. He reproves pharisaic errors even at the risk of violating the laws of courtesy toward a host.†</p> | <p>189) 11 : 41. Beneath and determining the value of all ceremonial institutions are moral and spiritual activities and dispositions.</p> |
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* No one who knows the stress which Pharisaism laid on this rite would argue that Jesus might have conformed to this practice. Edersheim, *Life of Jesus*, II., 210; abridged ed. p. 353.

† Jesus could go into society not only without striking His colors, but for the purpose of displaying them. So completely was His religious character the whole of Him, and so powerful and victorious were his principles, that there was no fear of any company he might enter obscuring His testimony for God. Stalker, *Imago Christi*, pp. 113, 114.

If we consider that the host by his surprise had at the very beginning violated the duty of hospitality and benevolence ; . . . that the Saviour had respect not merely to the matter, but especially to the principles and the intention of the charge, we cannot then be in the least surprised that He emphatically vindicates Himself. . . . Every-day decorum gives place here to an infinitely higher duty. *Van O.*, p. 190.

- 190) 11 : 39-41. The Pharisees are accused of sacrificing moral and spiritual life to ceremonial and formal outward observances.*
- 191) 11 : 42. Jesus implies the duty of the Jew to give tithes.
- 192) 11 : 44. The Pharisees are said to be an unsuspected source of corrupt life.
- 193) 11 : 46. Jesus accuses the scribes of making altogether too great religio-legal demands upon the people, while not helping them to carry these out.
- 194) He declares that they misinterpreted Scripture and thus not only refused to accept his message but kept others from doing so.†
- 195) The action and words of Jesus arouse open and vehement opposition on the part of the Pharisees.‡
- 196) He accuses the Pharisees of hypocrisy as their fundamental sin.§
- 197) He foresaw that his disciples were to be persecuted both by Jews and by other nations.
- 198) He uses as an illustration the bargains of the market-place.
- 199) He proclaims the wideness of the Divine providence.

3. Topics for Study.

Here will be found an outline organization and discussion of some of the most important "Observations."

The Pharisees. [Obs. 187-196]: (1) Inquire into the origin and early history of the Pharisees. (2) Determine so far as possible their views as to (a) the written law, (b) the oral tradition, cf. Mk. 7 : 8-10, (c) ceremonies, especially purification, Mk. 7 : 3-5, (d) man and God, (e) the Christ. (3) Notice the facts in regard to their former relations to Jesus, (a) friendly interest, Lk. 5 : 17 ; 7 : 36 ; (b) development of hostility, 5 : 21, 30 ; 6 : 2, 7, 11 ; (c) its outward concealment, chapters 6-9 : 17 ; (d) its reappearance after the Galilean crisis, Mk. 7 : 1-5 ; 8 : 11. (3) Study the present situation, observing (a) the position taken by Jesus, (b) the consequent attitude of the Pharisees. (4) Consider the results of this new situation, (a) in relation to Jesus, (b) in relation to the Pharisees.

* This was no longer a criticism of some one fault, it was the condemnation of the whole system. *Weiss*, II., p. 300.

† The Saviour recalls "the crowds," "multitudes" that have hung on his teaching. . . . But around them the Scribes and Pharisees, and lawyers have lurked, watching, reproving them for their attachment to Jesus, making light of his claims, contradicting what he taught, and even charging him in his holiest self-manifestations with being the agent of the devil. . . . And when we think how powerfully these religious leaders had hindered the saving influence of Jesus over the mass of his nation, is it strange that his denunciation . . . should thunder and blaze against them? Bliss, *Com. on Luke*, p. 209.

‡ The die was finally cast. Henceforth Jesus stood consciously alone. *Geikie*, II., p. 151.

Henceforth there can be no doubt of His meaning. If the Gospel of His kingdom is true their scheme of divinity and their code of ethics are false, the establishment of the one must be the ruin of the other. Maurice, *Gospel of the Kingdom*, p. 187.

§ It was the sum and substance of his contention, that Pharisaism, while pretending to what it was not, concealed what it was. And it was this which, like leaven, pervaded the whole system of Pharisaism. *Edersheim*, II., p. 215 (abr. ed. pp. 357, 358).

The hypocrite is the man who has to play a part, to maintain a reputation; to keep up a respectable position, to act consistently with the conventional maxims of the party with which he is allied, or the profession to which he belongs. *Bible Commentary, Luke*, p. 398.

4. Religious Teaching.

Are not some of the most important *religious teachings* of this passage connected with the following topic:—*The character of Pharisaism and its relations to Jesus*, as illustrating (1) how evil possibly practiced unconsciously, may exist along with professions of high morality, (2) the failure of any endeavor to save men by outward rules of conduct, (3) the danger in too much regard to self-culture and the need of self-forgetfulness in the growth of the religious life, (4) the danger in exalting human ideas, interpretations, customs and ordinances into so great importance as to degrade and practically to nullify the law and will of God, (5) the power of conscientious but mistaken men to hinder a good cause, (6) the necessity of inward, vital piety and a spirit of candor and liberality in the judgment of others.

STUDIES XXVII. AND XXVIII.—THE SERMON ON TRUE DISCIPLES.

LUKE 12 : 13-53.

Remark.—It is desirable that in beginning each “study” the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

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§ I. Chapter 12 : 13-21.

1. Read the passage and consider this statement of the subject: *The Example of Covetousness.*
2. Important words and phrases are: (1) *said* (12 : 13), suggested by what? (2) *divide*, (a) had his brother wrongfully seized it? (b) was he desiring more than his legal share? (3) *man* (12 : 14), an indirect rebuke; (4) *covetousness* (12 : 15), the man's secret motive; (5) *life*, i. e. his “real worth;” (6) *because*, etc. (12 : 17), was not this a good reason for doing something? (7) v. 19, notice two mistakes, (a) “thou hast,” (b) “many years;” (8) *is required* (12 : 20), cf. margin and explain “they;” (9) *for himself* (12 : 21), the central point of the whole matter; (10) *rich toward God*, either (a) rich but using riches for God, or (b) rich in spiritual wealth.
3. Observe the following condensed statement of the thought: *When some one asked Jesus to make his brother divide an inheritance with him, Jesus replied, That is not my work. To the people he added, Be not covetous, life is not having many things. The rich man, who had to make larger storehouses for his many goods, was expecting to enjoy his wealth for many years. God called him away that night and his wealth was no longer his, for he was not rich toward God.*
4. An important lesson here is the folly of making the things of this life the chief pursuit.